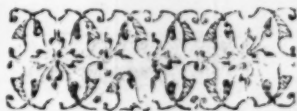


A short Catechil-
me for Housholders,
with praiers to the same
adioyning.

Psal 34. II.

*Come ye Children, hearken
vnto me, I wil teach you the
feare of the Lord.*



Printed by. Wlaggard.

1614.



~~53, 49~~

74-6411, 12

A brieſe Catechiſme,

containing a declaration of the true way to life euerlaſting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.



What is the chiefeſt thing which euery one ought to bee moſt carefull of as long as they liue?

An. Euery one ought to bee moſt carefull of theſe two points.

Fiſt and chiefly how he can bee ſaued in the day of iudgement, before Gods iudgement ſeate, and ſo come to life euerlaſting.

Mat, 16, 26.
1, Pet, 1, 9.

Secondly, how to liue according to Gods holy will, during our life. In the which two pointes wholly ſtandeth the glory of God, ſo much as of man ought to be ſought for.

Mat, 6, 33.
& 25, 34.

Luke 1, 74.
75.

Que. How can we know this, how we are diſcharged before gods iudgement ſeat?

Eph, 1, 4.
& 2, 10.
1, Pet, 1, 15.

Ans. We can neuer know how we be diſcharged before the Iudgement ſeat of God, vntill ſuch time as

A briefe Catechisme

^a We know our owne a miserable estate
 Mat. 9, 12, 13 by reason of the greatnes of our sins
 1, Tim. 1, 15 and the horrible punishment, which
 Mat. 11, 28 we deserue for them.

Que, How doest thou know the
 greatnes of thy sin, and the horrible
 punishment due to the same.

^a An. The greatnesse of my sin, and
 Rom. 3, 20 the horrible punishment thereof, I
 Rom. 7, 7, 8 know by the a Law of God b rightly
 9, 10, 11, 12 vnderstood, the sum whereof is con-
 Rom. 5, 20 tained in the ten commaundements.

Que. Rehearse the ten commaun-
 Gal. 3, 19 dements.

^b An. God spake all these words, and
 Rom. 7, 9 said, I am the Lord thy God, which
 brought thee out of the land of Egypt,
 out of the house of bondage.

I Thou shalt haue none other gods
 but me.

Exod. 20, 1, **2** Thou shalt not make to thy selfe any
 grauen Image, nor the likenes of anything
 that is in heaue above, nor in the earth be-
 neath, nor in the water vnder the Earth,
 thou shalt not bow downe to them nor wor-
 ship them: For I the Lord thy God, am a
 zealous God, and visit the sinnes of the fa-
 thers vpon the chudren, vnto the third &
 fourth

for Houſholders.

fourth generation of them that hate me, & ſhew mercy vnto thouſands, in them that loue mee, and keepe my commandments.

3 Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his name in vaine.

4 Remember thou keepe holy the Sabbath day. ſixe daies ſhalt thou labour and doe all that thou haſt to doe. But the ſeuenth day in the Sabbath of the Lord thy GOD. In it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughter, thy man ſervant, & thy maid ſervant, thy Cattle and the ſtraunger that is within thy gates. For in ſixe daies the Lord made heauen and earth, the Sea, and all that in them is, and reſteth the ſeuenth day, wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giveth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit Adultery.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

13

10 Thou

A briefe Catechisme

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manservant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his

Que What is the fift commandement?

An 1 Thou shalt haue no other Gods but me.

Que What is the meaning of this commandement?

Aun. The Lorde God straightly chargeth vs in the first commaundement, that wee worship God alone, which worshipping standeth in foure points: First, that wee a loue God a-
^a Phil. 3, 7. 8. ^b Mat. 10, 37. ^c Mal. 1, 6. ^d Mat. 10, 28. ^e Rom. 10, 13. ^f Psal. 35, 6. & 115, 3. & 145, 15. & 95, 4. 5
 boue all. Secondly, that wee b feare God aboue all. Thirdly, that wee make our prayers to c none but vn- to God. Fourthly, that we acknowledge God alone to be the guider and governour of all things, e of whome we receiue all the benefites that wee haue, and therefore, that f wee trust and stay vpon him alone.

Que What is the second commandement?

An. 2 Thou shalt not make to thy selfe any

for Household.

any grauen Image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, &c.

Que What is the meaning of this cominadement.

Ans In this second commaunde, ment be contained thre things.

First, that we should not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any case.

Secondly, that we make no image of any other thing. eyther to b wor- ship the Image it selfe, eyther God, Saint, or Angell by the Image, nei- ther yet to this end, to be the c better put in mind of God by the Image.

Thirdly, that we worship not God in any other d outwarde worship, ac- cording to our owne fantasies, but e as God comandeth vs in his word.

Que What is the third comman- dement?

Ans 3. Thou shalt not take the name of thy Lord thy God in vaine.

Que What is the meaning of this commandement?

Ans God chargeth vs in this third

a

Deu, 4, 15.

16, 17, 18, &c

Act, 17, 29.

Ioh. 1, 18.

1, Tim, 6, 16

b

Leu. 26, 1.

Exo, 34, 14

Deu, 4, 25

1. Ioh, 4, 12

Esa, 40, 18,

25, & 46, 5,

Plal, 97, 7.

& 106, 36.

Esa, 44, 17,

Dan, 3, 18,

c

Aba, 2, 18.

Ier, 10, 8, 14

15,

d

Ioh, 4, 23, 24

Mar, 15, 9,

Esa, 29, 13.

14. e

Deut, 12, 13

& 5, 32, 33,

Prou, 3, 6

Iosua, 1, 7,

Apoc, 2, 2

18, 19

A brieſe Catechiſme.

commandement, theſe three things.

First, that we uſe with a moſt high reuerence the name of God whenſo-
euer we either ſpeake or thinke vpon him.

Secondly, that wee neuer blaſ-
pheme the Name of God, by ^b Con-
tuming, Witch-crafte, Sorcery, or
Charming or any ſuch like, neyther
by cursing or banning.

Thirdly, that wee neuer ^c ſwear
by the name of God in our common
ſalke, although the matter be neuer
ſo true: but onely where the ^d glorie
of God is ſought, or the ſaluation of
our Brethren, or elſe before a Ma-
giſtrate in witneſſing the truth, when
we are thereunto lawfully called.
In which cauſes wee muſt ^e onely
ſwear by the Name of God. But
as for Saints, Angels, Kinde,
Woode, Croſſe, Maſſe, or any other
thing, wee ought in no caſe by them
to ſwear.

Que. What is the fourth comman-
dement?

An. 4. Remember that thou keepeſt ho'y
the Sabbath day.

Que.

^a
Deut. 28,
58, 59.
Plal. 8, 1.

^b
Deu. 8, 10.
11, 12.
F'ca 8, 19, &

47, 2.
^c
Mat. 5, 4,
35, 36, 37.

^d
Iolu. 2, 2,
2 Cor. 1, 2,
& 11, 31.

^e
Exo 22, 10.
11. f
Deu. 6, 13.

for Houſholders

Que. What is the meaning of this commandement?

An. The hallowing of the Sabbath day, is to rest ^a from our labours in our calling: and in one place to assemble our selves together, and with feare and reuerence, to heare, mark, and b lay vp in our hearts, the word of God ^c preached vnto vs: to d pray ^e together, that which wee c vnderstand with one consent. And at the times appointed, to vse f the Sacraments in faith and repentance, and all our life long, to g rest from wickednesse, that the Lorde by his holy Spirit, may worke in vs his good work, & so begin in this life the everlasting rest.

Que. What is the first commaundement?

An. 5. Honour thy Father and thy Mother.

Que. What is the meaning of this commandement?

An. The meaning of the first commaundement is, that wee should honour, that is to say, loue, feare, obey, and reuerence our a Parents, or any other

Deu, 5, 14

Exo, 16, 26

b

Mat, 13, 23,

c

Acts 20, 7

& 15, 22, &

d

Mat, 8, 19

1. Cor, 14, 16

17. c

1. Cor, 14, 16

17. f

1. Cor, 11, 33

34.

Acts 1, 41

& 20, 7

g

Num, 29, 7

Heb, 4, 9, 10

a

Col, 3, 3.

22, 23, 20,

3

Leu, 24

ther

A brieſe Catechiſme

b other that are vnto vs in their ſtæde.
 Exo, 22, 18. As our **b** Princes, Rulers, and Ma-
 Ro, 13, 1, 2, gistrates, **c** our Paſtours and Tea-
 Titus, 3, 1. chers, our **d** Maiſters, and all other
c which are aboue vs, in any calling,
 Heb, 13, 17. placed by **G D D**, **e** the Aged and
 1. Theſ, 5, 12. gray-headed: and that all Superiours
 13. **d** ſhew themſelues indæde Parentes,
 Eph, 6, 5. 6. 7. in defending and guiding their infe-
 Tit, 2, 9, 10. rours.
e
 Leu, 19, 32. **Que.** What is the ſixt commande-
f ment?
 Col, 3, 21. **An.** 6. *Thou ſhalt do no murder.*
 Col, 4, 1. **Que.** What is the meaning of this
 Ephe, 6, 4, commandement?
 9. &c. **Aun.** Firſt, the Lord God forbid-
a deth vs in the ſixt commaundement,
 Gen, 9, 6. all **a** killing, **b** fighting, and **c** quar-
 Deut, 5, 17.relling, all **d** reproches, mockes, and
b taunts
 Mat, 5, 38, 39 **d**
c. Secondly, he forbiddeth all killing
 Col, 3, 12, 13 in heart, that is, **e** all anger and ma-
d lice, **f** all deſire of reuenge.
 Leu, 19, 14. Thirdly, on the other ſide he com-
 17, 18. **c**maundeth vs to preſerue life by exer-
 Mat, 5, 21, 22 ciſing **g** the works of mercy and com-
 1. Iohn, 3, 15. paſſion towards our Brethren, yea,
f even toward our enemies.
 Prou. 20, 22. **g**
 Mat, 25, 33. **h**
 Eſay, 58, 7. **i**
 Eze, 18, 7,

Fourth

for Housholders

Fourthly, to loue one another inwardly in heart, as our selues: yea, euen our enemies, and them that hate vs.

Quest. What is the seauenth commandement?

An. *Thou shalt not commit adultery.*

Que. What is the meaning of this commandement?

Aun. We are forbidden in this seauenth Commandement, first, all Adultery, Fornication, and all other vncleannesse in our bodies.

Secondly, all vnpure thoughtes, and lusts of the heart.

Thirdly, all other thinges which might intice to such vncleannesse as all vnchast behauiour, filthy talke and Songs, wanton apparrell, lewd and ydle pastimes, gluttony, drunkenesse, houses of open whoredome, and whatsoeuer els may allure vs to vncleannesse.

Fourthly, on the other side he commaundeth vs to keepe our Bodies and Soules chaste and pure, as Temples of the holie Ghost. If the Gift of Chastity be not giuen vs, then to vse

A brieſe Catechiſme
uſe the lawfull remedy appointed by
God, which is marriage.

Que. What is the eighth commandement?

An 8. *Thou ſhalt not ſteale.*

Que What is the meaning of this commandement?

An. In this eighth cōmaundement
the Lord **God** forbiddeth all a ſtea-
ling and robbing in our ward deēdes.

Secondly, he forbiddeth all b ſtea-
ling in heart: that is all deſire of any
mans goods wrongfully.

Thirdly, hee forbiddeth c all falſe
and wrongfull dealing.

Fourthly, on the other ſide he char-
geth vs that we be content with the
portion of goodes which the Lord gi-
ueth vs, to d apply our ſelues in our
vocation & calling, to get our own li-
uing, & liue of that which is our own,
and alſo to be helpfull vnto others.

Que. What is the ninth commandement.

An 9. *Thou ſha't not beare falſe witnes
againſt thy neighbour.*

Que. What is the meaning of this
commandement?

An

a
Leu. 19, 11

Deu. 5, 19
b

Eph. 5, 3

Col. 3, 5

Pſal. 62, 10

& 11, 3, 5

Zach. 8, 17.

Mic. 2, 1, 2

Acts 20, 33.

c

1 Theſ. 4, 6

Ezo. 22, 21

22, 23

Deu. 10, 17.

18, 19 & 24

10. d

Pro 27 27.

1, 1 Iun. 6, 6

e

Gen. 3, 19.

Eph. 4, 23

2, Theſ. 3, 1

for Houſholders.

An. The Lord God in this ninth commaundement, dooth commaund vs: Firſt, that wee ſhould neuer a ſpeake falſely in Witneſſe bearing. Secondly, that not onely in witneſſe bearing, but alſo in no other matter, wee ſhould neuer b lie flatter. or diſſemble. Thirdly, that we ſhould neuer tell any c falſe tales behinde our Neighbours backe, or heare them of others: that wee ſhou'd neuer d be- lieue any euill ſpoken of them behinde their backs, vntill we fully know the certaintie. Fourthly, in priuat offences to ſpeake nothing, althougħ it be true, to the e hurting of our brothers good name, if by ſpynate admonition he may be won.

Que. What is the tenth commaundement?

An. 10. Thou ſhalt not couet thy neighbours houſe.

Que. What is the meaning of this commaundement?

An. Here the Lord in plain words doth forbid all inward deſire, what ſoever is a vnlawfull to be done, althougħ wee neuer b conſent vnto it,

a
Pro, 19, 5, 9
& 21, 28

b
Eph, 4, 25.
Plal, 15, 2

c
Pſal, 15, 3.
Pro, 25, 18

d
Mat, 7, 1, 2
Rom, 14, 4,

e
Pſal, 15, 3.
Iam, 4, 12

f
1, Pet, 4, 8.
1, Cor, 13, 7.
Pro, 11, 12

g
Mat, 18, 15.
16, 17, 18

h
Rom, 7, 7

a
Rom, 7, 7

b
Gen, 6, 5
Ats 2, 1.
Pro, 10, 9
Pro, 2, 29.

A brieſe Catechiſme

Rom, 7, 23, as the ^c rebellion of the fleſh, all ^c cor-
^d ruption of the ^d old man, all ^e blot of
 Eph, 4, 22, originnall ſinne, ſo that by this Com-
 Col, 3, 9, maundement, moſt clærely we may
^e ſee the image of that man that plea-
 Rom, 6, 6, ſeth God, euen ſuch a one in whome
 nothing is impure, neyther in will
 nor nature.

Queſt Canſt thou fulfill all theſe
 commaundements of God, without
 breaking any one of them?

Aun Theſe are the commaunde-
^a ments of almighty God, the perfect
 Rom, 3, 23, fulfilling wherof no ^a fleſh can attain
 Rom, 8, 3, 4, vnto: No, although I doe all that I
 & 11, 32, can, yet I breake them daily, both in
 1, Ioh, 1, 8, thought, word, and deed.
 1, Reg, 8, 46
 Pro, 29, 9.

Que What puniſhment doth God
 appoint for breaking any one of theſe?

An The puniſhment for the brea-
^a king of the leaſt Commaundement,
 Mat, 5, 28, euen in a thought, yea, if it were but
^b once broken in all my life, is the e-
 1 ſam, 2, 10, uerlaſting curſe of G O D, which
^c containeth all the torments that can
 Gal, 3, 10, be deuised both of ſoul and body, and
 Deu, 27, 26, in the Scripture is called by diuers
 names to expreſſe the paine, as ^d hel
 fire,

for Household.

fire, the ^c Worme that neuer dyeth,
 utter darknesse: g burning Lake: ^d Math, 25, 41
 h second death: damnation, and such ^e & 10, 28,
 like. ^f Mark, 9, 23

Que. Is there nothing which a man ^c Marke, 9,
 can doe in the Worlde, to serue as a ^d 44-46.
 sufficient recōpence to God for one ^f
 sinne? ^g Mat, 22, 13.
 & 25, 30,

An. No, although I should giue a ^g
 all my goods to the poore, or suffer my ^h Apo, 10, 20,
 body to be b whipped all my life long ⁱ & 20, 10, 14.
 or suffer any other punishmēt which ^j Apo, 21, 8,
 might be deuised: it is not sufficient ^k
 for one of my least sinnes. ^l Luk, 17, 10,
 b

Que. Yea, but God is merciful,
 will he therefore punish sin so sharp-
 ly thinkest thou? ^m Col, 2, 23,

An. Our God indēde is a merci- ⁿ
 ful, but he is also, b iust and true, and ^o 1, Cor, 1, 32,
 therefore must needes of Justice and ^p Psal, 12, 45,
 truth, punish mans sin, with the pu- ^q & 86, 15.
 nishment which he hath appointed. ^r b

Que. Seeing then this punishment ^s Psal, 7, 9,
 must needs be suffered, are we in our ^t Psal, 11, 5,
 selues able to suffer and ouercome it? ^u Rom, 3, 4,
 Ioh, 3, 33,

An. None is able to suffer a and ^v Psal, 130, 3,
 ouercome this great punishment of ^w Math, 19, 24
 sinne, ^x c

A bricfe Catechisme
sinne, being onely man.

Que. Is there then no means at all,
wherby we may be saued from those
paines euerlasting.

An. The paines which our finnes
deserue, must needs bee suffered by
man, because God of his iustice must
needs punish sin in man, which was
committed by man, and therefore our
Saviour Christ, being euerling
God, became also a man, and hath
fully b suffered whatsoeuer was due
for mans sinne.

Que. Are not then all people dis-
charged, seeing the punishment is
paide.

An. None are discharged, sauing
those that take hold vpon Christ, and
his merite with a true faith.

Que. What callest thou this true
faith.

An. This true and liuely faith, is
a full perswasion and assurance of
my b heart, grounded vpon the pro-
mise of God and wrought in mee by
the holy Ghost, whereby I am fully
assured, that whatsoeuer Christ hath
wrought for mans saluation, pertai-
neth

Ioh, 1, 29

1, Ioh, 2, 1

2, Cor, 5, 21

Esay, 53, 6

Rom, 8, 3

1, Ioh, 3

16, 18, 36

a

Col, 2, 2

1, Ioh, 3, 2

Eph, 3, 12

Ro, 8, 38, 39

Eph, 1, 18,

b

Rom, 10, 9

Eph, 3, 17.

c

Ro, 4, 3, 18

Rom, 10, 8,

& 1, 16, 17

d

Eph, 1, 17, 13

2, Cor, 1, 22,

& 5, 5.

1, Cor, 2, 10

2, Cor, 4, 18

for Housholders.

meth not onely to others, but etien Ephe, 3, 1
to me, and is wholly mine, as sure y 17.
as if I performed the same in mine a
owne person.

Que. How can it be that thy sinnes
are forgiven thee, and yet according to
Gods truth fully punished, with punishments
which G O D hath appointed for sin-
nes.

Ans. By this my true faith, I see
my sinnes both to bee forgiven, and
yet fully punished for in Iesus Christ
to a satisfie Gods iustice, they bee b
fully punished, and yet to me they be 2, Cor, 5, 21
forgiven, because in me they be not Rom, 3, 25,
punished, but in Christ for mee, to b
set forth Gods mercy, and therefore 1, Ioh, 2, 1,
shall neuer be layd to my charge. In 12,
this manner therefore I see the Lord Gals, 3, 13,
my G O D to bee bath merciful and Rom, 4, 25
iust. c
1, Cor, 5, 9

Que. Yea, but although the punish-
ment of my sinnes be paid in Christ; yet
seeing there can no vnrighteousnes dwell
with God; how canst thou stand before
Gods iudgement seate as righteous and
iust, seeing thou hast no righteousness, but
such as is stained w.th so many sinnes.

B

An.

A briefe Catechisme

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness, which I haue wrought in mine own person, but with the righteousness of Iesus Christ. Which righteousness being taken hold vpon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs works to be mine by faith.

a **Que.** Doth not this make men to runne into all sinne and wickednesse.

John, 3, 3, 5
Ephe, 4, 20.

An. So for this true faith as soone as it hath wrought in vs a thogh the holy Ghost, dooth frame our heartes

b a new, & causeth vs to b detest, hate, loathe, and abhorre sinne in all men,

c but especially in our selues, and maketh vs to haue our whole delight and ioy in those thinges which be as

d græable to Gods will, and causeth vs also d to expresse the same in our life

and conuersation, or els it is no true faith, but a c dead faith.

e **Que.** Rehearse the sum of this faith

James, 2, 17. **An.**

Answer.

I beleue in God the father almighty,
 tie, maker of heauen & earth. And
 in Iesus Christ his onlie son our lord
 which was conceived by the holi
 ghost, bozne of the virgin Marie. He
 suffered vnder Pontius Pilate, was
 crucified, dead, and buried, he descen
 ded into hell, and the third day he rose
 againe from death. He ascended into
 heauen, and sitteth on the right hand
 of God the father Almighty. From
 thence shall he come to iudge both the
 quicke and the dead. I beleue in the
 Holie Ghost. The holie Catholicke
 Church. The Communion of saints.
 The forgiuenes of sinnes. The resur
 rection of the body, and the life euer
 lasting. So be it.

Quest. What is the effect of this
 Creed?

Qu. This Creed containeth foure
 especiall pointes. First, what wee
 on ht to beleue concerning God the
 father. Secondlie, concerning God
 the sonne. Thirdly, concerning God
 the holie ghost. Fourthlie, concerning
 Gods people, called the Church.

A brieſe Catechiſme

Qu. What belieueſt thou in the firſt part concerning God the Father

Anſ. Firſt, I beleene that God the father through Chriſt, a into whole body I am graſted by ſayth, is not onely a b father of other ſaythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that he hath d all power in his hand, guiding & ruling all things, ſo that nothing can be done in e heauen, earth, or hell, without his prouidence.

Qu. What belieueſt thou in the ſecond part concerning God the ſon

Anſ. I beleene that Jeſus Chriſt one a God in ſubſtance with the Father and the holy Ghoſt, b took fleſh of the Virgine, and is become perfect man as I am in all things, ſinne onely excepted, c and in my Nature hath wrought for mee, whatſoeuer was needfull for my ſaluation.

Qu. What meaneſt thou when thou ſaiſt, He ſuffered under Pontius Pilat

Anſ. Becauſe that manner of death which men doe ſuffer by the ſentence of

a
Ioh, 1, 12,
Rom, 8, 1
Rom, 8, 11,
Gala, 3, 26

b
Rom, 8, 15
1, Cor, 6, 19

c
Rom, 5, 8, 9
Eſay, 54,
6, 7, 8,

d
Eſay, 54, 5,
6, 7,
Eſay, 46,
10, 11,

e
Amos, 3, 6,
Iere, 10, 23.
1, Reg, 22,
19, 20, &c
Pſalm, 3 1.6
7, 8, 9.

a
Rom, 9, 5,
Iohn, 1, 1
Ioh, 1, 4, 10.

b
Rom, 1, 3,
Ma. 1, 20. 2

c
He. 2, 14, 15
Rom, 8, 3,

for Houſholders.

of the Judge, and vnder the tytle of
Iuſtice, is moze ſhameful, ſlaunde-
rous & terrible, then if a man ſhoulde
die naturally in his bed: Therefore
Chriſt tooke on him our perſon, to
ſhewe himſelfe a beſoze an Earthly
Judge, and to be ^b condemned by the ^{Pſalm, 2, 2}
mouth of Pilat he being then Judge, ^{Acts, 4, 27.}
that thereby we might be cleared be-
fore the iudgement ſeat of God. ^b
^{Mat, 27, 16,}
^{Iohn, 19, 1}
^{13, 23,}

*Que. What meanest thou when thou
ſayeſt, Chriſt was crucified, dead, and
buried.*

*An. Firſt, I meane in that he was
crucified, that hee ſuffered a the death
of the croſſe, which was an abhomi-
nable and cursed death, ^a to deliuer ^{Luk, 23, 33.}
me from the curſe which was due for
my ſinnes. Secondly, for aſmuch as ^b
death was a puniſhment due vnto
man for ſinne, therefore our Sauour
did ſuffer death, and by ſuffering, o-
uercame death. For in his death doth
lye the principall point of our ſalua-
tion, for if hee had not beene truly ^c
dead, we ſhould be yet ſubiect to eter-
nal death and damnation. ^{Eſay, 53, 1}
^{Rom. 5, 8, 2,}
^{1, Cor. 15, 3}
^{1, Pet. 2, 24}*

Thirdly, hee was buried for the

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more greater confirmation of his death and Reſurrection. And to the intent to make it more certainly knowne vnto vs, it pleaſed him alſo to be buried after the common manner of men, and that by two notable perſons, ^a Nicodemus and Joſeph of Arimathea, which was done alſo by the will and conſent of Pilate. who cauſed the body to be deliuered vnto them.

^a
Math. 27. 7
Mar. 15. 43.
Luke. 24. 53

Que. What meanest thou concerning this, that *Chriſt deſcended into hell.*

Ans. Where it is ſaid that Chriſt deſcended into hell, thereby I beare witneſſe that Chriſt did not only ſuffer in his body, the puniſhment due to my body, but alſo in his ſoule the puniſhment due to my ſoule which was, the torments of hell, ſecond death, b ſorrows of death, and abiection from GOD: as it doth appeare, by the anguiſh of his ſoule in the garden, c when drops of blood iſſued out of his body, and alſo by on the Crolle by d his lamentable crye to his father. For in miſerable caſe had we bene, if he had ſuſ-

^a
Eſay. 53. 4. 8.
10.

^b
Acts. 2. 24.
Mar. 16. 38

^c
Luke 22. 44

^d
Luke. 23. 49
Math. 27. 46
50.

ſuf-

for Household.

suffered onely the punishment due to
our bodies, and not to our soules.

Que. What fruit hast thou by this
death of Christ.

An. First, I beleue that this death
and punishment, which Christ suffer-
ed, is the appeasing of a Gods wrath
and a full satisfaction to God for all
my sinnes.

Hebr. 9. 12,
13, 14, 28,
1. Pet. 2, 24,
1, Iohn, 2, 1,
b

Secondly, that as hee is dead for
sinne, so he will cause sinne to dye in
my mortall body.

Gala, 3, 24,
Gala, 2, 29,
Rom, 6, 6,
7, 8, 11.

Que. VVhat profit hast thou by the
rising againe of Christ.

An. First, I am assured by this ri-
sing from death, that he hath a ouer-
come death, hell, and sinne, and hath
finished my iustification.

2
1, Cor, 1, 55,
56, 57.
Rom, 8, 33,

Secondly, that as he is risen from
death, so he causeth me as a member
of him to rise from sin, and delight in
in righteousness.

34.
Rom, 4, 25
b
Rom, 6, 4,
Col, 3, 1, 2,

Thirdly, his rising againe, is a sure
pledge c to me, that my body shall in
like manner rise againe.

c
1. Cor. 15. 15
20.

Quest What is the meaning of this
that Christ ascended into heauen?

An. Christ as touching his man
head,

A brieſe Gatechiſme

a head is a onely in heauen, but in his
Acts, 3, 11. God head, and comfort of his holie
Acts, 1, 21, Spirit, he is with vs to the end of the
b world
Mat, 28, 20

Qu. What good getteſt thou by the
 aſcending of Chriſt into heauen.

An. **First,** Chriſt his aſcending in-
 to heauen, is a ſure pledge vnto me,
 that **a** I ſhal in like maner as a mem-
a ber of him, by his power, be receiued
 into heauen, in that ſame nature
 wherein he is aſcended.
John, 14, 3
Phil, 3, 21,

Secondly, Chriſt hauing aſcended
 into heauen, **b** maketh continuall in-
 terceſſion for me.
1, Cor, 1, 7
1, Theſ, 4,
16, 17,
b

Que. What is the meaning of this
 that Chriſt ſitteth on the right hand of
 God the Father.
1, Ioh, 1, 2,
Heb, 9, 12,
Rom, 8, 32

An. Chriſt ſitteth at the right hand
 of the Father, that is, hath all a po-
 wer given him of the Father ouer all
 things
a
Math, 28, 18
Ephe, 1, 20

Que VVhat fruit doſt thou receiue
 by this, that Chriſt ſhall come to iudge the
 quicke, and the dead.
21, 22,
a

An. To mee that am a member of
 Chriſt, it is a ſingular comfort, **a**
 when I know aſſuredly, y none ſhall
 be
Mat, 24, 31,
Mat, 25, 34,
Mat, 19, 28,
a Theſ, 1, 10

for Householders.

be my Judge, but hee that is my Sa-
uiour. But terrible it wil be to those
that flee from Christ, b whē they shall
see him come to iudge them, whom
they in their life time refused.

b
2, Thes, 1, 6
7, 8.
Luke, 21, 25
Math, 25, 41

Quest. What beleeuest thou in the
third part, concerning God the holy Ghost.

Ans. I beleeeue that God the holy
ghost a sealeth into my heart all Chri-
stes benefites to bee minz, and b ma-
keth sin to die in me, & stirreth me vp
to righteousness and holines of life.

a
Ro, 8, 9, 10,
11, 15, 16,
Gal, 4, 6,
b

Que. Seeing there is but one onely
God, why namest thou: he Father, the Son-
ne, and the holy Ghost.

Ephe, 1, 17,
Ephe, 4, 23
Psalm, 1, 3
Collo, 2, 11,
12, 13.

Ans. Because God hath so opened
himselſe in his a Worde, that these
three sundry persons are in substance
but b one true and everlasting God.

a
Ma, 3, 16, 17
1, Ioh, 5, 7,
Esay, 61, 1,
b 1, Cor, 12,
11,

Quest. Nowe let vs come to the fourth
part: What callest thou the Catholick
Church.

Ans. The Catholick Church is the
a whole company of faithfull people,
which euer were since the beginning
of the world in all places, which also

a
Rom, 8, 20,
Ephe, 1, 10
11, 12, 13.
Mat, 16, 28,
Ioh, 10, 16

be

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be now, and ſhall be to the end of the
 Worl^d. Of the which number I be-
 lieue that b I am one. I beleeue that
 1, Ioh, 3, 21, God c knoweth them all, and hath a
 2. Cor, 13, 5, moſt tender care over them.
 Rom, 8, 16.

Que. What calleſt thou the Commu-
 c nion of Saints?

2. Tim. 2. 19 An. The Cōmunion of Saints, is
 1, Pet, 5, 7, the ſociety that all wee which beleeue
 Eſay, 49, 15, haue one with another, as a mem-
 Math, 10, 29 bers of one head Jeſus Chriſt, wher-
 30. 31, by wee are ready b to communicate
 2 a all Gods benefits, both ſpiritnall and
 1. Cor. 12, temporall, to the mutuall health and
 12, 13, 14, comfort of one another, according to
 and 5, 30, the meaſure which we haue receiued
 Col. 1, 18, of God in this life.
 Rom, 12, 5, b

2. Cor. 11. 28 Que. What is it to beleeue the For-
 Gala, 6, 2, giuenesse of finnes?

3, 3, 4. An. I beleeue that Jeſus Chriſt
 2 hath a wholly appeaſed God for my
 1, Iohn, 2, 2, finnes, and paid the full puniſhment
 Collo. 1. 14, due to them, and therefore that they
 20, 21, 22, be freely forgiven me, and ſhal neuer
 1, Cor. 1. 30 be layd to my charge.
 Eſay, 53. 4-5

6, 8, 12. Que. What beleeueſt thou of the
 Rom, 3. 24, riſing againe of the body?

25. et 5, 8, 10 An. I beleeue that after this life
 2, Cor, 5. 19, en,

for Householders:

ended, a my soule shall go to **GOD** ^a
that gave it and my body shall rest in ^{Luk, 16, 20,}
the graue untill the appointed time : ^{& 12, 20,}
and then I shall see **God** in my flesh, ^b
and mine eyes shall looke vpon him, ^{Iob, 19, 25,}
and this my body shall bee made like ^{27.}
to the glorious body of **Christ**, with ^{1. Cor. 15, 42}
out all corruption. ^{43, 44, 53.}
^{Phil. 3, 21,}
^{1, The. 4, 17}

Qu. What is it that thou saist of life
euerlasting?

An. I beleeue that when **God** shall
raise againe this my body, and ioyne
it again together with my soule, that
then I shall liue with a **Christ** for e-
uer, in his euerlasting Kingdome of ^a
glory. ^{1, Cor, 15,}
^{53, 54.}

Qu. By what meanes do we attaine
to this, which thou hast here confes-
sed.

An. The holy Ghost hath appoin-
ted the preaching of the **Word** to be
the ordinary meanes, whereby he ^a
worketh in our hearts this true and
liuely faith, and without this preac-
hing of the **Word**, wee can neuer
haue faith. ^{Rom, 10,}
^{14, 17}
^{1 Cor. 1, 23.}

Qu. Offer that **God** by the meanes
of his **VVord**, hath wrought in our
hearts

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heart's faith, by what meanes afterward
doth he ſtrengthen the ſame.

Ans This faith doth God ſtreng-
then in vs, by the ſelf ſame preaching
of the word, and alſo by the uſe of the
Sacraments

Queſt. What calleſt thou the Sacra-
ments.

Ans Sacraments be a outward
ſignes ordained of God for the grea-
ter aſſurance and ſtrengthening of
our faith, being vnto vs ſure pled-
ges of theſe benefitts of our ſaluation,
which wee receiue in Chriſt to be
ours, and are represented vnto vs by
the outward ſignes of water in Bap-
tiſme, and Bread and Wine in the
Supper of the Lord. They ſerue alſo
for a marke of our profeſſion, where-
by we differ from other people which
be heathen

Queſt. How many Sacraments be
there?

Ans There be two a Sacraments,
that is to ſay: Baptiſme and the ſup-
per of the Lord.

Que. What ſtrength of faith haſt thou
through Baptiſme.

Ans

^a
Gene, 17. 11
Exo, 12, 3. 4
5. &c
^b
Rom, 4, 11

^a
1. Cor, 10,
1, 2, 3, 4

for Household.

An. I am taught and assured by ^a Acts, 22, 19.
Baptisme, that my sinnes are forgi^uen me: for as the water washeth a^{way} the filthines of my body, even so
should I through the holy Ghost, bee
thereby fully certified and perswa^d
ded, that the b blood of Christ, being
sprinkled vpon my soule by ^y c hand
of faith, hath washed away both the
guiltinesse of my sin, and the punish^{ment}
ment due to the same: the fruite and
effect whereof, appeareth herein, that
through ^y power of Christ his death
and resurrection, I am dead d as
touching sinne, and raised vp againe
in e newnesse of life: which two
things, in whomsoever they appeare
not, they may well haue the name
and title of baptisme, but indeed they
are no Christians.

1. Pet, 1, 2.
& 1, 21,
1, John, 1, 7,
Ephes, 5, 26
Tit, 3, 5, 6,
Acts, 22, 16,
c
Acts, 15, 9,
d
Rom, 6, 3,
4, 5, 6 & c,
e
2, Cor, 5, 17
Gala, 5, 24,
25.

Question. *What strength of faith doe we finde in the vse of the Lords Supper.*

An. The supper of ^y Lord through the holy Ghost, dooth strengthen my faith: that I should not doubt, but as surely as I receiue the Bread and
wine

A brieſe Catechiſme,

Q. Wine into my body, to become wholly mine, ſo my ſoule receiveth wholly all Chriſt, with his paſſion and righteousneſſe to be wholly mine, as ſurely as if I hadde wrought them mine owne ſelfe.

Qu. Are not theſe the bread & wine in the ſupper of the Lord, turned into the body and bloud of Chriſt?

An. The bread and wine as touching their nature and ſubſtance are not turned: but as touching the uſe of them they differ from common Bread and Wine, in that they are appointed of God, to ſerve unto us as Seales and pledges of thoſe benefits which Chriſt in his body hath wrought for us.

Qu. In what manner oughteſt thou to prepare thy ſelfe to the receiving theſe miſteries?

An. In preparing my ſelfe to receive the ſupper of the Lord, I ought diligently to obſerve theſe three things.

First, to examine my ſelfe whether I ſtand in fayth or no, which I ſhall knowe, if I feele my heart

for Housholders.

d assured by the Spirit of God, that
the punishment of my sins is fully
discharged in Christ, and that what-
soever hee hath done, pertaineth not
onely to others, but euen f to me.

d
Rom, 8. 15.
Ephc. 3. 12
c
1. Ioh. 2. 1. 2
f Eph, 3, 17.
18. 19.

Secondly, to examine my selfe,
whether I find my hart g inwardly
sorry for my sins, with inward ha-
ted and lothing of sin, and an h ear-
nest desire, and sure purpose wholly
to conforme my selfe to the will of
Gods word.

g
Mat 26. 75
Ierem. 4. 4.
Joel, 2, 12
h Rom, 6,
4. 5. 6. 7. 8.
Phi. 3. 13. 14
i Math, 5.

Thirdly, if any offence be betwixt
others and me, that i I reconcile my
selfe vnto them. All these things, a
though theyought earnestly to be co-
sidered in the k whole course of our
life, yet then especially, when was
come to the Supper of the Lord.

23. 24.
k Luke, 1,
74. 75.
1. Pet. 1. 15,

Que. Now seeing we be saued, by
Christes workes, without our deser-
uings, wherto then now serueth our
wel doings, or what auaieth it to do
good works?

a Esa. 46. 6
Iob, 35. 7.
Psal. 17. 2,
Luke. 17. 10.

Ann. We must do good workes, a
not to deserue our saluation by them
but by our workes to b glorie God,

b Mat, 5. 16
1, Cor. 6. 20
1. Pet. 2. 12

A brieſe Catechiſme

in c walking as becommeth Gods
Chil'dren, d declaring thereby our
thankſulnes to God for our redemp-
tion.

c
Col, 1, 10,
Phil, 1, 17
1. Theſ. 2, 12
Ephc, 4, 1,
Ephc, 1, 4,
Luke, 1, 75

Secondly, by our works to c make
our election moze certaine vnto our
ſelues.

d
Ro, 6, 11, 12
13, & 12,
1, 2,

Thirdly, to winne fothers vnto
Chriſt, by our holy life and conuerſa-
tion.

1, Pet, 15, 1

Qu. What works calleſt thou good
workes.

e
2, Pet, 1, 10

An. Our works can neuer bee ac-
ceptable and good in the ſight of God,
vnleſſe in doing them we keepe theſe
two things.

f
1, Pet, 3, 1, 2
Rom, 14, 19

Fiſt, that they bee framed accor-
ding to the rule of Gods a lawes and
commaundments, & not b after our
owne deuifes.

a
Ephc, 2, 10

Secondly, that they proceede from
an heart c purged b ſai'ly. If eyther
of theſe two pointes be lacking, our
workes are abhominable in the eyes
of almighty God, although they ap-
peare neuer ſo glorious in the ſight
of men.

b
Col, 2, 20,
21, 22, 23
Eſay, 9, 13
Math, 15, 9,

c
Rom, 14, 23
Hebr, 11, 6,
1, Cor, 5, 9,

Que. Becauſe prayer is our ſpeci-
all

for Householders.

all meanes which God will haue vs a Psal, 10, 17.
vse to encrease our faith, tel me what & 81, 8, 9.
belongeth to true prayer? Rom. 10, 13

Answer. It is requisite in true prayer, that we obserue these five things. First, that we make our Prayers a & 15, 16
& 16, 23.

onely to God, through b Christ, and c
1, Iob, 5, 14.

Secondly, that we be c inwardly Iob, 4, 23.
touched with neede of the thing wee Psal, 51, 17,
aske, hauing our minde wholly bent & 145, 18.
thereupon, and not caried away with 2, Cor, 4, 20,
by thoughts. Mar, 6, 7.

Thirdly, that our Prayers bee grounded vpon d Gods promises, Luk, 11, 9, 10.
with full assurance that they shall be 11, 12, 13.
graunted, so farre as the Lord dooth 1, Iohn, 5, 15.
know them to be meete and needfull c
Luk, 18 1, 2,
for vs. 3, 4, 5, & c.

Fourthly, that wee c continue in prayer, although we haue not our requests at the first. Rom, 12, 12.
1 Thes 5, 17.
Ephes, 9, 18.

Fiftly, that wee aske not those things which we f thinke good in our Col, 4, 2.
owne fantasie, but only g that which Mar, 15 22.
God commandeth vs to aske of him: 23, 24, & c.
Rom, 8, 16.
All which thinges be h contained in 1, Iob, 5, 14.
the

A briefe Catechisme
the Lords prayer.

Que. Rehearse the Lords Prayer.

Answer.

h
Mat, 6, 9.
&c.
Luk, 11, 2.
&c.

O Vr Father which art in heauen
hallowed bee thy Name : thy
kingdome come, thy wil be done in
earth as it is in Heauen. Giue vs this
day our daily bread. And forgiue vs
our trespaffes, as we forgiue the that
trespasse against vs. And lead vs not
into temptation, but deliuer vs from
euill. For thine is the kingdome, the
power, and the glory, for euer and e-
uer, Amen.

c
Deu, 9, 13
Apo, 4, 2, 11
Apo, 5, 12, 13
1, Cor, 26.
10. 11. 12. 13

Qu. What dost thou desire of God
in this prayer.

d
1, Pet, 5, 11.
Apo, 6, 14.
Apo, 7, 12.

An. First, I desire of our heauenly
father, that his name may bee hallo-
wed, first in his excellent woorkes,
which is, when wee acknowledge a
his mercy, wisdom, iustice, and pro-
vidence, that hee alone woorketh all
things, and that only the Lord God
be had in honour, all other set aside.
Secondly, that his Name may bee
glorified in our godly living and con-
uersation.

a
Psal, 113, 2-3.
& 145, 1.
Rom. 11, 36.
& 16, 27.

b
Iosua, 1, 24.
14, 52.
1, Ioh, 5, 21.
Psa, 8, 10, 11

2 In the second petition, we desire
that

for Household.

that God his kingdome ^c may come, ^c Eſay, 52, 5.
that is, that he will declare himſelfe ^{Eze}, 36, 30.
to be King ouer his ^d Church, in gui- ^{Rom}, 2, 24.
ding and defending it, in encreaſing ^d
of the number of the faithfull, in ^{Mat}, 3, 2. &
thruſting forth Labourers into the ⁵, 19, & 13,
harnett, and bleſſing their Labours, ³¹, 32, 33.
and ſuppreſſing the rage of the wic- ^c
ked Tyrants. Secondly, that he will ^{Mar}, 9, 38
exercise his kingdome ſeuerally in e- ^f
very one of vs, ^g killing ſinne in vs, ¹, Ioh, 3, 8.
and all wordly care, and renewing ^{Rom}, 16, 30.
vs to righteousnes of life. ^g
^{Rom}, 8, 10.
¹¹, 13, & 6, 9,
¹, Ioh, 5, 8, 9.

3 In the third petition, we deſire ^h
that Gods will may be done, that is, ^{Luk}, 22, 42,
that we may ^h willingly in al things ^{Tit}, 2, 12.
reſigne our ſelues to gods wil, with, ¹ Pet 4, 2,
out murmuring or grudging. ¹, Ioh, 2, 1.

4 In the fourth petition, we pray ⁱ
that he will giue vnto vs, ^{Gen}, 3, 19.
faithfully in our calling, our daylie ^{Eph}, 4, 18.
bread, that is, all things needfull for ¹, Theſ, 2, 9,
our lining for this preſent life. ¹⁰. ^k
^{Pſa}, 145, 15,
145, 27. &
105, 26,

5 In the fiſt petition, we pray that
our ſinnes may be forgiven vs, that
hee will not lay to our charge our
ſinnes, nor the puniſhment due vnto
them, but that he will accept y death ^{Eſay}, 3, 1.
^{Pſal}, 78, 18
19, 20, 29,
& 16, 14.
107, 1, 2, 9

A brieſe Catechiſme

and Paſſion of Chriſt, as the full ſa-
tisfaction for our ſinnes, and that we
may hercof haue full aſſurance in
our conſcience, that the puniſhment
of our ſinnes is fully diſcharged in
Chriſt, and therefore freely forgiven
vnto vs, as ſurely as we do forgive
others : and that we may loue one
another from the bottom of our hearts,
all deſire of reuenge ſet aſide.

6 In the ſixt & laſt petition, we doe
pray God that he will not lead vs in-
to temptation, but deliuer vs, that is
that hee will not bring vs further
into the battell with our ſpirituall
enemies, then we by his holy ſpिरितe
ſhall be able to preuaile and ouer-
come.

Que. And why is this added : For
thine is the Kingdome, the power and the
glory, for euer and euer, Amen.

Answer.

Not only to kindle in our hearts to
a deſire the glory of God, but alſo to
teach vs that this prayer is grounded
vpon none other, then on God alone:
and that we ſhould not thinke the
Kingdome of God to be weak, and
boyd

1
Eph, 3, 12.
1, Ioh, 5, 13.
20. m
Rom, 8, 15.
& 8, 38, 39.
Mat, 6, 45
& 6, 45, 1,
Luk, 6, 36.
Iam, 2, 13.

n
Mat, 6, 14,
15, & 5, 23,
24, 44.
Rom, 12, 19.

o
Rom, 16, 20
2, Tim, 4,
17, 18.

Eph 6, 10, 11.
1, Cor, 10, 13
2 Pet, 2, 2.

a
1, Cor, 29, 3,
Rom, 11, 36,

b
Pſal, 124, 7,

for Housholders.

boide of force and might. And that e
he is onely to bee honoured, praised,
and glorified, and that his power is
infinite, perpetuall, and euerlasting.
And in this word d *Aren.* is expres
sed the seruent desire to obtaine those
things which wee aske of God, and
our hope is confirmed, y those things
which we aske, are granted vnto vs,
by which our consciences are pacifi
ed, and so we end our prayers.

Que. Tell me now briefly the ef
fect of all thou hast learned.

An. By the ten commandementes
I see my miserable estate, that I de
serue death, damnation. & the curse
of God, which must needs be payd,
becaase God is iust, and whereas I
my selfe am not able to pay it, the ho
ly ghost through the preaching of the
Gospell. worketh in me faith, which
assureth me, that the Sonne of God,
beeing made man for me, hath euen
in my Nature suffered whatsoeuer
my sins deserued. and hath made me
with him the child of God, and heire
of euerlasting life. Whereof least I
should doubt or wauer, hee hath ap
poin-

A brieſe Catechiſme

pointed two Sacramentes, as outward ſignes and tokens to bee ſeene and felt of me, that as ſurely as I ſee my ſelfe made partaker of them outwardly: ſo the holy Ghoſt inwardly inſtructing mee, I ſhould not doubt, but inwardly bee partaker of Chriſt himſelfe withal his benefites, his ranſome, righteouſneſſe and holineſſe to bee mine, that in him, and thozowe him, I ſhal haue life euerlaſting. And thus beeing bozne anewe into this liuely hope, by the holy Ghoſt, my waies ſhould bee directed and guided by the ſame Spirite, to walke in holineſſe and righteouſneſſe all the daies of my life.
Amen.

A Prayer contayning the summe and effect of this Catechisme.

O Merciful and heauenly father,
for so much as at euery light oc-
casion, I am with drawne from thy
holy lawes to the vanities of this life
vnto all sinne and wickednesse: I be-
seech thee in mercy sette before mine
eyes alwaies the remembzaunce of
thy iudgement seat, and my last end:
whereby I may be daily stirred bp to
consider in what greater danger I
stand, throught the horrible punish-
ment due to my sins, that daily groa-
ning vnder the burthen of them, I
may fly for succour to thy beloued
Sonne Iesus Christ, who hath fully
paid, suffered, and ouercome the pu-
nishment due to them, and thorough
the working of the holy spirit in me,
I may be fully assured in my soule &
conscience, that the curse, condemna-
tion and death, which these my sins
deserue, is fully paid, suffered & ouer-
com in Christ, that his righteousness,
obedience, and holinesse is mine, and
what

A brieſe Carechiſme
Whatſoener he hath wrought for mans
ſaluation, is wholly mine.

Strengthen this faith in me dayly
more and more, that I may inward-
ly ſeele comfort & conſolation in this,
that I ſeele thy holy Spirit beare re-
cord vnto my Spirit, that I am thy
ſon. and made with him fellow heire
of thine euerlaſting Kingdome. So
worke in me by thy holy Spirit, that
daily more and more I may ſeele ſin
die in me, that I do not delight there-
in, but daily may groane vnder the
burthen thereof, vtterly hate, deteſt,
and loath ſin, ſet my ſelfe and all the
powers of my ſoule and body againſt
ſin, & haue al my ſul delight, ioy, com-
fort, and pleaſure in thoſe thinges
which bee agreeable to thy will, that
I may walk as becommeth the child
of light, looking ſtill for that good time
when it ſhall pleaſe thee to call me to
thine euerlaſting Kingdome and ioy
ſternall. This in mercy graunt vnto
me for Ieſus Chriſt his ſake, my on-
ly Lord and Sauour, Amen.

FINIS.

